/144 cont./

have himself specially purified by the shaman before hunting. In case the wife of a hunter happens to be menstruating at the very time of the hunt, however, purification is of no avail; the hunter is too "dirty" and must stay at home, so as not to provoke the wrath of the gĕlyómp and thus bring misfortune on the entire hunting party.

The latter generally consists of six men with 12 dogs, without there being any regular battues, however. The hunters are equipped with shotguns, whose smooth barrels, with a caliber of about 15 millimeters, consist of strong sheet-iron. Fine sand is used as shot; powder is purchased and ignited with a spark from the flintlock.

There are no closed seasons for animals; nor is gĕlyómp angry, say, because too much game might be hunted, for "this does not happen, since there is not that much." After hunting, however, the hunter fastens the tail feathers of the birds killed to the inner side of the roof of his house and the cleanly gnawed skulls of the four-footed animals killed to its center post or center gable-post, both so as to be successful again the next time in hunting the same game. I found tail feathers of birds under the roof covering of almost every house, and frequently also three, five, or ten monkey or rabbit skulls fastened directly to the house post or strung one above the other on a string. Only once did I find, on the gable post of a small field-hut, at a man's height, below a monkey skull, a very crudely incised human figure with an oval face and six hairs standing straight up on the head (Ill. 200 /see p. 288/). The eyes are represented by circles, the nose by a long rectangle, and the mouth by a triangle. The body is rectangular. Two semicircular lines are incised on the sides of the body. The arms start at these semicircles as two bent lines and stick out somewhat; the legs are represented in a similar way; a triangle between them is probably supposed to indicate the genitals. A Christian cross is carved on the side of the post. I was told that the human figure represents the "devil," /145/ but had nothing to do with hunting. This explanation is, of course, unsatisfactory, but I was unable to find any similar

848 /178/ the cabildo until she names the father of her child. If he
623 is an unmarried young man, he must marry the girl. A married man, however, is beaten by the cabildo. He does not need to make support payments. It is different if a married man has no
842 children. In this case the wife is regarded in principle as the one
848 at fault. He may then have a child by an unmarried girl without
837 being punished. He simply explains to the cabildo that he has a
[623] great deal of property and that he therefore needs children whom he cannot have by his wife. To the mother of his natural child he gives a cow, clothing, and a pretty belt, and she then surrenders her child to the lawful wife of the father of her child. He may
[554] do this several times until he has enough children. This is not permitted, however, for a poor man without possessions, it was explained to me, for "why does he need children?"

844 At the time of menstruation and also at the birth of a child
841 the woman stays in a special small hut (dúyat). She receives her
[343] food either from her mother, sister, or a neighbor woman from a house in which several women live. This woman at the same time cooks for the members of the family of the menstruating woman. The members of the family of the woman who is temporarily cooking receive their meals from another female member of her family. The woman who takes care of the food also fetches the wood for the fire necessary for warmth in the dúyat. Female inhabitants of farms or of field huts used for only a few months, which have no
[758] dúyat, go to a neighboring or related family for this period. In
[602] case the housewife becomes ill, she moves into the house of one of her sisters or female relatives, where she is nursed. The male relatives of the sick woman must then likewise go to the house of this relative to eat.

614 Besides the patrilineal nuclear families, no recognized patrilineal kin-groups /Sippen/ are known among the Paez, but all who bear the same family name feel related and may not marry, even though they are not knowingly -- this knowledge goes back only two generations -- related. Our interpreter, Victoriano Piñakuẽ, for example, may not only not marry any girls with the patronymic Piñakuẽ, but also no girls whose mothers are named Piñakuẽ. Conditions are particularly difficult among the

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753 caused by the spirits ec̆, tũs, or gĕlyómp, or general emanations
783 of impurity, of "pest" (uwẽ). Such reasons for catching pest, and
[754] thereby being afflicted with sickness, result largely from neglecting
[764] the prescribed shamanistic purifications. These must take place
after a burial or when someone has merely seen a funeral procession
753 or entered a house in which there is a corpse. The prohibitions
783 surrounding a woman giving birth or menstruating are just as strict.
841 If she does not retire to the menstruation hut at the proper time,
[844] if she cohabits during these days or neglects to take the subsequent
bath after menstruation and birth, the consequences are equally
[264] grave. Pest befalls a man if he accepts food from a menstruating
753 woman. The same consequences befall the one who in housebuild-
783 ing or during the first harvest does not have the proper ceremonies
756 performed by the shaman.
342 Most people die as the result of the evil influence of the
754 nyic, the evil sorcerers. The latter -- it is firmly believed --
783
761 are able to kill individual persons as well as to send pest to entire
villages. Their power of evil is regarded as almost unlimited.
Besides being bewitched by a nyic, there are three other possibili-
753 ties for a person to become ill or to die. These causes are
761 gĕlyómp, tũs, and ec̆. All three are very complex conceptions
776 and may be translated roughly as "mountain spirit," "rainbow,"
and "firefly," respectively, although the Paez conception and the
[756] translation are not completely identical. The teyu knows the
cause of the illness immediately from his signs, the rest of the
people, however, usually only after the death of the sick person.
And, to be sure, one recognizes the tũs as the cause of illness by the
fact /272/ that the corpse lies there with a bent limb (arm or leg),
whereas in the case of ec as the cause of death, blood flows from
the mouth or nose. It is also possible that both together, tũs and
ec̆, might bring death to the person, for example, if the person
lies there bent and blood flows from the mouth or nose.
776 The gĕlyómp spirit lives chiefly in the mountains, but also in
the valley, on the banks of brooks or rivers. He likes to lead
wanderers astray in the mountains by making noise and screaming
up there; at night one hears his screams -- like those of a human

2: Pittier de Fábrega E-4, 5 (1906) 1907
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marriage bonds were not definitely made until experiment indicated the fecundity of the woman, and that the union was dissolved at the will of the husband if the wife proved to be barren. The same authority informs us that the wife had to give her husband the necessary clothing, while the husband provided food for the family.

A custom mentioned by Castillo was that during menses the women spent the time sitting in small huts expressly built for that purpose, for fear of contaminating the common dwelling and of bringing disease and death to its occupants.

Rodriguez relates another custom in connection with childbirth and death: ". . . y siempre que pare la mujer, ó que muere alguno de su familia, desamparan la casa, dexando en ella al difunto con cantidad de bastimento y de la chicha, brebage, que beben: y á las casas donde parió la mujer, las dejan con las inmundicias de el parto, y acabadas de nacer las criaturas, las lavan, y se vañan sus madres, poniendose en viaje á buscar nuevo paraje para su habitacion, que siempre procuran sea en parte muy fragosa, por no ser visitados."

These details are confirmed by Castillo and were probably still observed in his time. As to what is done at present, and regarding the family organization in general, it is very difficult to obtain reliable information. The Indians are very jealous of their women, do not tolerate in them any intercourse with strangers, and become instantly distrustful when questioned about family matters.

With reference to death, Castillo differs from Rodriguez in that he states that a dying person was taken from the house, so that he did not actually die in it, and that the dwelling was destroyed by fire. He does not mention the custom of leaving food near the corpse, but states that the body was buried and a fence built around the grave.

Diseases

No diseases came under my observation during my stay at Huila and Tacueyó, and the Indians rather impressed me as being a healthy people. But if their vocabulary affords suffi-

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with the guinea pigs. These ranchos give the impression of extreme poverty in their dwellings. None of them is of bahareque.

The second type of dwelling, which is more widespread and shows a larger number of foreign architectural elements, is the large rectangular house with a four-slope roof, 15 to 20 meters long by four or five meters wide, with one or two doors and two or three rooms, one of which takes up two-thirds of the space made, and the last third is subdivided into the room intended for the kitchen and the other for the chicha troughs and pantry. Not a few of the dwellings of this type have a compartment for menstruating women (du yate léchukue), although as a rule small huts are built outside the house for this purpose.

In this type of dwelling one commonly finds bahareque, sleeping platforms, plank doors, and sometimes whitewashed walls.

The settlement of Calderas is made up of this kind of dwelling. It consists of 14 houses scattered at random on a beautiful plateau of some 20 hectares, covered with pastures and crossed by drainage ditches that bring water to five of the houses, which are permanently occupied; the others, although they have owners, serve only for religious fiestas when the fiestero /fiesta leader/ moves there with his retinue of mayordomos, laborers, cooks, and the utensils for serving aguardiente, chicha, and food. These houses are spacious, 25 meters long by six meters wide; thick mud walls, with a plank door at the entrance; the enormous sala, fiuhne wala, is 13 meters long; here stand the sugar mill, the metate (ű́kukuat), the notched ladder for climbing to the garret, the pango pil, crudely hewn rectangular beams on which the men sit, one of which is 10 meters long; firewood is piled in one of the corners; the floor is of earth unevenly smoothed. The concentrations of people who visit the fiestero in a daily stream gather in these spacious salas; here music echoes, the albacero /fiestero's assistant/ is taken care of, the dances take place, the drunks sleep, and the sugar cane is milled.

7:Hernández de Alba E-5, 4 (no date) 1948 SC15 Paez SC15
Moguex

The *Páez* family is completely under the authority of the father, whose wife and children obey him implicitly and may be punished by him. Nonetheless, the father must obtain his wife's permission to sell or exchange goods she produced, such as bags for coca, sashes, etc. Precise etiquette is maintained between fathers and godfathers (compadres). Whenever a man meets his father or his godfather, he must kneel to receive his blessing. The fathers and godfathers must embrace whenever they meet. In one case a young man was the godfather of his father's new son by another wife, so that in meeting his father the young man had to kneel bareheaded, and then stand with his hat on and embrace his father as a godparent. The father did not call him "son" but "compadre."

LIFE CYCLE

Childbirth.—A very old custom among these peoples is that at childbirth the mother should retire to a special house or go to the mountains. If she was delivered in the home, she and the baby were bathed, and then the family left the hut and built a new one elsewhere.

Today both the *Moguex* and *Páez* have a special hut for childbirth. The day after the child is born, the mother is placed in a hole up to her head and bathed with an infusion of leaves of "moquita," after which she washes the clothes and objects worn during delivery. She then returns to work and lives again at home. In the special hut, a *Páez* woman is assisted in childbirth by another woman, or, as a last resort, by her husband, who must bathe immediately afterward. Two days later, the mother circumcises her son or destroys the virginity of her daughter. Four or five days after the birth and after the first bath, the father takes the child to the sacristan of the community for baptism with water, and then returns it to the mother. The afterbirth must be buried or burned at the place of the birth. About 15 days later, the mother takes a bath and washes her child and her clothes and objects, and returns home. Later, the child is baptized with oil in the church by the priest with the godparents present. This is an occasion for general dancing and drunkenness.

Puberty.—At puberty a girl was formerly taken by her parents to a hill, placed in a hole, and bathed. Each Indian then took her a gift. Pittier de Fábrega (1907) notes that at a later period a girl's puberty was celebrated with the "Itsa-kó" dance, the girl, bathed with chicha, remaining in the hole. Today, a woman must retire during her menstrual periods to a special hut, where other women bring her food and build a fire to warm her. Afterward, she bathes, washes her clothes and objects, and then returns home.

Men, until recently, underwent a sort of initiation, in which they were taken to the shores of the sacred lagoon of Juan Tama or to the

7tHernández de Alba E-5/(no date) 1948 SC15 Paez SC15
Moguex

upon them by the missionaries. The power to do evil is not limited to the witches, but is possessed by anyone who entertains a momentary feeling of envy, and to women, who may not walk over a stick or a cord stretched on the ground. Contact with women during their menstruation or during the days following childbirth causes the "mokokoy" to persecute the men and make them ill.

Animals possess the power to prognosticate evil. A document written in 1730 [14] tells that an Indian killed a rooster because he had crowed before daybreak, and said, "Rooster, you are forecasting my death, but I shall kill you first." They believe the same thing when certain birds sing. For example, the call of an owl at midnight brings death to someone. And certain small birds called "ulchik" and others called "bich" warn whomever hears their singing that he will meet with disaster. The box turtle follows people warning them that they are going to die.

Del Castillo says that the Indians will not strike white dogs, so that they will not be bitten by them when they enter the future life.

The belief in spirits (kl'iumb) is quite general. Among these spirits is the "pitsuala" which persecutes people, makes them ill, and even kills them. The rainbow, or "Etskituns," causes a rash to break out all over the body of anyone who ventures out while the rainbow shines, and the drizzle that generally accompanies the rainbow will harm a person who gets wet in it if he does not bathe immediately. When the rainbow appears, they stay indoors, and blow or spit tobacco in its direction.

They believe that the lagoon on the snowcapped peak, Huila, is charmed, and that if they try to go near it wind and hail storms rise. Supernatural evil forces are supposed to be present during many social activities, such as dancing, meetings, funerals, house building, and bridge construction. When a bridge is built, two Indians beat the water constantly to drive away evil spirits. When traveling on the mountains they place small stones or coins on top of some large natural rock to assure a successful trip and to avoid angering the spirit of the mountain.

Sometimes these spiritual forces assume a bodily form, as in the case of the fireflies, which bring diseases or which may be wrapped in santa María leaves and placed in the path of an intended victim. Most feared are the ghosts of the dead, which consequently are the most propitiated. The *Moguex* and the *Páez* ask their permission to dance, and honor them in a special rite, which blends old beliefs with new religious concepts. Thus, offerings are made to the souls during the first days of November, or whenever the curate is able to visit the Indian village. Each person offers some products from his farm, in-

[14] Statement made by Javier de Orosco y Cuellar in a lawsuit by the Indians of Tobaima for the possession of land. From the ecclesiastical files of Bolaleáser, or Páez.